March 25
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them. He spake unto them in the cloudy pillar" (PSALMS 99:6, 7).

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THE GOAL ETERNAL.

BY ELDER ORSON F. WHITNEY.

DANTE and the Divine Comedy: In the thirteenth century a great Italian poet, the immortal Dante, produced a wonderful work, *La Divina Comedia*—in English, "the Divine Comedy." In one part the author represents himself as passing through Hades, or Hell. In the first circle of the infernal depths, a region called "Limbo"—described by a footnote in my copy of the poem as a place "containing the souls of unbaptized children and of those virtuous men and women who lived before the birth of our Savior"—he comes upon such characters as Homer, Virgil, and others of that stamp, and the spirit guide, who is conducting him through "the realms of shade" says:

> —Inquirest thou not what spirits
> Are these, which thou beholdest? Ere thou pass
> Farther, I would thou know, that these of sin
> Were blameless; and if aught they merited
> It profits not, since baptism was not theirs,
> The portal to thy faith. If they before
> The Gospel lived, they served not God aright;
> And among such am I.
> For these defects
> And for no other evil, we are lost;
> Only so far afflicted, that we live
> Desiring without hope.—Canto IV, Lines 29-39.

And this was all that thirteenth century theology could say for Homer, Virgil, Plato, Aristotle, and others of their class—the best and brightest spirits of their times. Blameless, and yet in hell,

"desiring without hope," simply because they had lived on earth when the gospel was not on earth, and had not been baptized! Whether or not, as some think it, it was the intent of the poet to covertly satirize such teachings, is immaterial at the present time. It is sufficient for this argument that he had such teachings to satirize.

The Gospel's Restoration Imperative: If any of my readers wish to know why Joseph Smith and Mormonism came into the world, they need look no further to find one of the cardinal reasons. It is furnished in those lines from Dante's masterpiece, setting forth the orthodox tenet and teaching of the Mediæval church regarding the spirits of the good who depart this life without undergoing the baptismal ordinance. This and that other man-made doctrine; that half the world was predestined to be saved and the other half to be damned, regardless of any good or evil done by them—little children being included in both classes—were widely preached in Christendom at the time of the advent of Mormonism.

"According to Their Works": Whatever theology may have taught, whatever it may still teach in support of such doctrines, the fact remains that the gospel of Christ does not and never did dispose of men's precious souls in that unrighteous, unreasonable, and unscriptural manner. It does not prejudge men, nor save nor damn them regardless of their deserts. Rewarding all according to their works (Rev. 20: 12), it gives to every creature, living or dead, the opportunity to accept or reject it before final judgment (I. Peter 4: 6). God is not trying to damn the world; he is trying to save it. And save it he will—but not independently of the principles of freedom, justice and consistency.

A Nautical Illustration: I was crossing the Atlantic on an ocean-liner, and had been fortunate enough to secure a first-cabin berth, the only one remaining unsold when I made my purchase. There were upwards of a hundred passengers in that part of the vessel; the second-cabin compartment contained perhaps twice as many: and in the steerage were several hundred more. The first-cabin berths were the best furnished and the most favorably situated for comfort, convenience and safety. The passengers were shown every courtesy; their food was of the choicest; the captain and other officers were their associates, and they enjoyed the full freedom of the ship. They might go down onto the second-cabin deck, or lower down, into the steerage, and return without hindrance or question. They had paid for these privileges, and were therefore entitled to them. But it was different in the lower compartment. There the food was not so good, the berths were less comfortable, and the privileges fewer. The second class passengers could descend into the steerage, but were not permitted upon the first-cabin deck.

Conditions in the steerage were even less favorable. The food was still poorer, and the restrictions were yet more rigid. The

occupants of that section were not allowed even second-class privileges. They had to remain right where they were. Having paid only for steerage accommodations, these were all that they could consistently claim.

I was struck with the analogy existing between the things that I beheld and the higher things which they seemed to symbolize. I saw another illustration of the proverb: "The earthly typifies the heavenly;" and another confirmation of God's word to Moses: "All things have their likeness." That ocean-going steamer was to me a likeness of human destiny, the eternal future of Adam's race, as made known by divine revelation. All souls rewarded according to their works—their varied works—and saved and glorified in the "many mansions" of the Father. (John 14: 2).

The Church of the First Born: And this is the testimony of the gospel of Christ concerning those who come forth in the resurrection of the just:

"They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial; * *

That by keeping his commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

And who overcome by faith, and are sealed by the Holy Spirit of Promise, which the Father sheds forth upon all those who are just and true. * * *

They are they who are the Church of the First-born.

They are they into whose hands the Father has given all things—

They are they who are Priests and Kings, who have received of his fulness and of his glory. * * *

Wherefore, as it is written, they are Gods, even the sons of God—

Wherefore, all things are theirs, whether life or death, or things present or things to come, all are theirs and they are Christ's and Christ is God's.

These shall dwell in the presence of God and his Christ forever and ever. * * *

These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people.

These are they who shall have part in the first resurrection.

These are they who shall come forth in the resurrection of the just.

These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first born.

These are they whose names are written in heaven, where God and Christ are the judge of all.

These are they who are just men made perfect through Jesus

the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical." (*Vision of Joseph Smith and Sidney Rigdon*, Doc. and Cov. 76: 50-70. See also 131: 1. Compare Cor. 15: 40-42).

In other words—if the maritime metaphor be allowed—they were first-cabin passengers over the sea of mortal life. They gave to God the fulness of their obedience, and received from him the fulness of his glory. All privileges, all possessions, are theirs. They associate with divine beings, and are themselves divine.

The Terrestrial World: Concerning the inhabitants of the Terrestrial World, "whose glory differs from that of the Church of the Firstborn, "as the moon differs from the sun," the Vision goes on to say:

"Behold, these are they who died without law,

And also they who are the spirits of men kept in prison, whom the Son visited and preached the gospel unto them, that they might be judged according to men in the flesh,

Who received not the testimony of Jesus in the flesh, but afterwards received it.

These are they who are honorable men of the earth who were blinded by the craftiness of men.

These are they who receive of his glory, but not of his fulness.

These are they who receive of the presence of the Son, but not of the fulness of the Father;

Wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

These are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of our God." (Doc. and Cov. 76: 72-79).

Continuing the comparison: These voyagers paid only for second-rate privileges. They "drew the line," giving a part but not all of their allegiance to Him who hath said: "Thou shalt have no other gods before me." The things of this world were more precious in their eyes than the riches that perish not and that thieves cannot steal. They loved the truth, but not wholeheartedly. They loved money and pleasure more, and strove for fame and the applause of the world, rather than for the approval of Heaven. Though clean of conduct and honorable in their dealings, they were not zealous for Christ, and knew not the meaning of self-sacrifice. These were worthy of the Kingdom, but not of the Crown; and they shine, not like the golden sun, but like the silvery moon, with diminished radiance, with reflected rather than with original light.

Servants of the Most High: As for those who inherit the Telestial glory—differing from the Terrestrial as the stars differ from

the moon—were they not symbolized by the steerage and its occupants?

"These are they who are thrust down to hell. These are they who shall not be redeemed from the Devil, until the last resurrection," at the close of the Millennial reign. Criminals of every type and grade, they "suffer the wrath of God until the fulness of times, until Christ shall have subdued all enemies under his feet and shall have perfected his work." They receive not of "his fulness in the eternal world, but of the Holy Spirit through the ministration of the Terrestrial; and the Terrestrial through the ministration of the Celestial. And also the Telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be the heirs of salvation" (Ib. 84-88).

The Telestial heirs are those who "receive not the Gospel, neither the testimony of Jesus, neither the Prophets, neither the Everlasting Covenant." According to the Vision, they "were as innumerable as the stars in the firmament of heaven, or as the sands upon the seashore," and concerning them the entranced beholders "heard the voice of the Lord saying":

"These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever.

For they shall be judged according to their works, and every man shall receive according to his works his own dominion in the mansions which are prepared.

And they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end." (Ib. 101-112).

The Damned Can Be Saved: Yes, such is Mormonism's astounding declaration. Even the damned can be saved, and not only saved but glorified, if they will only repent. The glorified planets are God's kingdoms; and all "kingdoms have a law given"—celestial, terrestrial or telestial. Whosoever would inherit any of these kingdoms, must abide the law pertaining to that kingdom. If he cannot abide "the law of Christ," he must inherit a glory other than the celestial—even a terrestrial or a telestial glory. If he cannot abide a telestial law, he is not meet for a kingdom of glory;" and if he willeth to abide in sin, and altogether abideth in sin, then must he remain filthy still" (Ib. 88: 21-39).

Sons of Perdition: One class alone remains outside salvation's pale—permanently condemned: they who commit the unpardonable sin, the sin against the Holy Ghost. But one must receive the Holy Ghost before he can sin against it; must have knowledge and power sufficient to entitle him to celestial exaltation; and then prove utterly recreant to the great light that has come to him. Such a sin can be committed only by men equipped with every qualification for the highest degree of eternal glory. It is an offense so heinous that the sinner is unable to repent; and this

is what makes his case hopeless. If he could repent, he could be forgiven; but being incapable of repentance, he cannot be reached by the pardoning power.

They who commit the unpardonable sin are as first-cabin passengers who, in the full enjoyment of every privilege and every advantage pertaining to that highly favored condition, wilfully throw all away, and recklessly fling themselves overboard, to go down in unfathomable depths. Sons of Perdition these—"the only ones on whom the second death shall have any power; the only ones who shall not be redeemed in the due time of the Lord." They "deny the Son, after the Father has revealed him. Wherefore, he saves all except them." (Ib. 76: 31-44.)

Deeds and Desires the Basis of Judgment: But the final word was not yet spoken. At a date subsequent to that upon which Joseph and Sidney received this wonderful manifestation, the heavens were again opened to the Prophet, and he "beheld the Celestial Kingdom of God."* He saw that little children, those "who die before they arrive at the years of accountability, are saved in that kingdom." He also saw his brother Alvin—a good and worthy man, but one who had not been baptized, he having died before the restoration of the Gospel—saw him in celestial glory! Joseph marveled at this, wondering how Alvin could have attained to so exalted a condition. Then came the voice of the Lord to him saying:

"All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the Celestial Kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that Kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." (*Teachings*, pp. 18, 19; Hist. Ch. II., pp. 380, 381; Compare Alma 29: 4, 5).

Mormonism's Magnanimity: And yet there are people who say that Mormonism is small, narrow and illiberal! Narrow, forsooth! Then where will you find breadth? Where find justice, mercy, magnanimity, if not in a religion that serves the living, redeems the dead, rescues the damned, and glorifies all who repent?

The Soul-Ship of the Dispensations: Mormonism a small thing? It's the biggest thing in God's universe. What is it but the Everlasting Gospel, the mighty Soul-Ship of the Dispensations, launched in the days of Adam on the heaving ocean of the ages, and now on its last voyage over the stormy billows of Time to the beaconing coast of Eternity?—*Improvement Era.*

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*February 16th, 1832, is the date of Joseph and Sidney's vision; January 21st, 1836, the date of the other manifestation.

AN APPRECIATION.

THERE has just passed away into the great beyond a familiar figure and worker in the cause of truth, the presiding elder of Gateshead branch, namely, Brother Thomas Stawart. In the words of President George Albert Smith, this good man lived an exemplary life, and has gone to receive that welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

I knew Brother Stawart very well, and can truly say I thank God for the day when He brought me into close touch with him; for it always strengthened my testimony when I was in his company, and it can be truly said that he lived and died faithful to the truth as it is in Christ Jesus.

He was laid to rest in Saltwell cemetery, Gateshead, on Monday, March 1st, 1920, on the hillside, just where the trains pass by, which he had conducted so faithfully for many years. He was followed to his resting place by a large number of saints and friends, not out of curiosity, but out of respect, to one who lived not for himself alone, but for others. Our sympathy goes out to Sister Stawart and family; but they will find comfort in the knowledge that death is not the end, and they will meet again under a new order of things, "when Ephraim shall not envy Judah, and Judah will not vex Ephraim."

Halifax. A. PRIESTLEY.

MY NATIVE LAND.

(February 2nd, 1920).

My Native Land, O, Mistress of the Sea,
Fair and renowned, the Anglo-Saxon Land,
On this, my Natal-day, my heart to thee
Love turns from where the Western Mountains stand.
The Briton's Land, the Land where Caesar came,
That Boadicea, Alfred, Harold saw,
Those who loved Liberty, bright in their fame,
Land of the Magna Charta, Modern Law;
And Chaucer's, Spencer's, Milton's, Shakespeare's state.
Land of a people rich in varied blood,
In Art, in Science, Peace and War still great,
Realm where life's tide moves quickly to its flood:
Thy Beacon Light, O England, still burns true.
Old Land of Freedom's Dream, Hail from the New!

Salt Lake City, U.S.A. ALFRED LAMBOURNE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 25, 1920.

EDITORIAL:

KNOW YE THE LORD (IV).

THE beautiful story of the birth of Samuel and his consecration, by his mother, to the service of the Lord in the temple, affords one of the most interesting and satisfactory appearances of the Lord to a disciple, that is anywhere on record: "And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision" (I. Sam. 3: 1). "And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel: and he answered, Here am I. And he ran unto Eli and said, Here am I; for thou calledst me. * * * And Eli perceived that the Lord had called the child. * * * And the Lord came, and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle * * * Then Eli called Samuel, and said, * * * What is the thing that the Lord hath said unto thee? * * * And Samuel told him, every whit. * * * And all Israel, from Dan to Beersheba, knew that Samuel was established to be a prophet of the Lord" (I. Sam. 3: 3-20). What simple sublimity this revelation of the Lord, in the calling of Samuel, by contrast with the miserable dickering of Saul with the witch of Endor! "And the Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the word of the Lord" (I. Samuel 3: 21).

The word of the Lord came to David in his warfare with Saul, and subsequently as he called upon God for the information he must have in the development of his career as the beloved of the Lord, King of Judah and Israel, "a man after God's own heart." The divine communication was, however, generally through the priests and prophets, notably of Abiathar the priest, and of the Prophet Nathan: "And it came to pass that night that the word of the Lord came unto Nathan saying: Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house, for me to dwell in?" But David was himself endowed in the most wonderful manner with the Spirit of the Lord, by which he ruled and was guided; by which he sang and wrote as no other man, musician or poet, has ever given utterance to the promptings of the heart and of the spirit of light and truth within him. "Now

these be the last words of David. David the son of Jesse said, And the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God" (II. Sam. 23: 1-3).

The beginning of the reign of Solomon, in all his glory and splendor, was signalized by an appearance of the Lord. "In Gibeon the Lord appeared to Solomon, in a dream by night: and God said, Ask what shall I give thee. * * * And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. * * * Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour: so that there shall not be any among the kings like unto thee all thy days" (I. Kings 3: 5, 7, 9-13).

How perfectly have these promises of the Lord been fulfilled! The history of the administration and achievements of Solomon; of his wisdom, power, riches, and great renown, verifies the vision and prophetic utterance of the Lord concerning him. His name has stood through all the ages, from a thousand years before Christ down to the present day, as the synonym for wisdom and great honor, riches and splendor, just as the Lord said that it should; and it is true that "there was none like thee before thee, neither after thee shall any arise like unto thee," to display these superlative qualities.

Should we not seek to know and love and worship so true a Lord as the God who thus appeared and spoke to his servant Solomon? When he had finished building the temple, he said: "Blessed be the Lord God of Israel which spake with his mouth unto David my Father, and hath with his hand fulfilled it" (I. Kings 8: 15). And after the dedication, and he had blessed the people and enjoined them to faithfulness, "That all the people of the earth may know that the Lord is God, and that there is none else" (I. Kings 8: 60). It is then written "That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon, and the Lord said unto him, I have heard thy prayer and thy supplication" (I. Kings 9: 2, 3).

The word of the Lord came to the kings of Israel and of Judah, that succeeded David and Solomon, from time to time, through the prophets that were raised up. The wonders performed by Elijah and Elisha, who ministered to the people and admonished them to remember the covenants made with the Lord are recounted among the interesting chapters of Kings and Chronicles. It was in the reign of Hezekiah, however, after the Assyrians had overrun all nations and Israel was dispersed with but a remnant of Judah left, that this good king, in great distress, sent for the Prophet Isaiah and prayed before the Lord and said: "O Lord God of Israel, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. * * * Now, therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only. Then Isaiah, the son of Amoz sent to Hezekiah saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard" (II. Kings 19: 15, 16, 19, 20). And he was promised that the Assyrians should fail in their effort to overthrow Jerusalem. "For," saith the Lord, "I will defend this city to save it for mine own sake, and for my servant David's sake. And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four score and five thousand: and when they arose early in the morning, behold, they were all dead corpses" (II. Kings 19: 34, 35).

Upon the delivery of Israel from their captivity in Babylon, the word of the Lord came to Cyrus, king of Persia, by the mouth of Jeremiah the prophet: "Thus saith Cyrus King of Persia, The Lord God of heaven hath given me all the Kingdoms of the earth: and he hath charged me to build him an house at Jerusalem which is in Judah" (Ezra 1: 2). This temple was finished in the sixth century B. C., and stood until its destruction by the Romans as predicted by the Savior while in the flesh.

The story of Job with all its wealth of literary imagery, and its profound philosophy was introduced by a most remarkable revelation of the relationship of God to his sons in the spirit world and his servants on earth:

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil?" (Job 1: 6, 7, 8).

Throughout the trials that Satan brought upon him, Job maintained his faith and declared his testimony. No prophet records more wonderful words than the Lord spoke to him concerning the preexistence of man in the spirit before the world was made. Nor has anybody borne a stronger testimony concerning the ressurrection from the dead. "Then the Lord answered Job out of the whirlwind, and said * * * Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. * * * When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38: 1, 3, 4, 7), and, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19: 25-27).

Jeremiah, the Prophet of the Babylonian Captivity declares that, "The word of the Lord came unto me saying, Before I formed thee in the belly, I knew thee; And before thou camest out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah 1: 4: 5).

The vision of Ezekiel which heralded his coming forth as a prophet, discloses the likeness of the glory of the Lord. "And when I saw it I fell upon my face, and I heard a voice of one that spake. And he said unto me, Son of man stand upon thy feet, and I will speak unto thee," * * * And he said, "I send thee to the children of Israel, * * * and thou shalt say unto them, Thus saith the Lord God" (Ezekiel 2: 1-4).

Daniel the prophet received the word and counsel of the Lord in dreams and visions. That he heard the voice of the Lord and was ministered to by the angel Gabriel is shown in the following: "And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. * * * Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be" (Daniel 8: 15, 16, 18, 19).

The revelations of the lesser prophets all declare that the word of the Lord came to them with the messages and prophecies they were commanded to deliver. None of these is of greater interest than that of Malachi in the last chapter of the Old Testament: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto

you that fear my name shall the Son of righteousness arise with healing in his wings; * * * Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4: 1, 2, 5, 6).

Thus from Genesis to Malachi we find the Bible bearing witness that God is a person, a being of infinite wisdom, intelligence and power. Willing to appear, to speak by his own voice, by the voice of angels of the Lord, by inspiration of the Holy Spirit, and in marvelous ways manifest himself to his children, for whose interest and salvation he is continually striving. Blessed be the name of the Lord God, whom to know is life everlasting!

J. F. W.

MINUTES OF THE BRISTOL CONFERENCE.

THE Bristol semi-annual conference was held Sunday, March 14th, 1920, at Woolworth's Hall, Cardiff. There were in attendance President George Albert Smith and Elder Thomas M. Wheeler of the Liverpool office; President Frederick G. Day and Elder William H. Horlacher, of the Bristol conference. President Day conducted the meetings.

Morning session: After the usual singing, and prayer by Elder Harold T. Pardoe, the Sacrament was administered by Elders Richard C. Thomas and Albert Biggs, of the Pontypool branch.

The lives of the first four presidents of the Church was then given as the Sunday-school program.

President Smith commented on the lives of the presidents. Having associated with all of them except Joseph Smith, he could bear testimony that they were prophets of God.

Benediction, Albert Biggs.

Afternoon session: Prayer by Elder Henry E. Neal. The general Church authorities were presented and sustained.

Elder Wheeler was the first speaker. He related the coming of the Savior in the meridian of time to fulfil the law and establish a new order. Since we maintain that a restoration of the gospel of Christ has been effected, we must also assume that an apostasy from that order occurred. He proved this from both scriptural and historical testimony. The speaker explained the circumstances and calling of the Prophet Joseph Smith. By heavenly visitation the gospel was restored, the keys of the priesthood again committed unto men, and an organization effected. The laws and commandments to be obeyed to obtain full salvation were laid down by which men save themselves through obedience.

The life and ideals of President Lorenzo Snow was rendered in an able manner by Sister Hester Neal, of Bristol.

Sister Ethel Jenkins sang a solo.

President Smith was the next speaker. He referred to the belief and custom in some religious bodies of observing Saturday as the Lord's day. There is some contention on this point. But the Lord has revealed to us the proper day of rest which is Sunday. There are two different influences working in the world, the one to uplift and guide man into the ways of righteousness, the other to debase and whisper to him to disobey the laws of God. These influences were manifest in the Garden of Eden, with Cain and Abel, and are manifested to-day. Jesus Christ came in the meridian of time with a message of salvation for mankind, and it was this power of evil that drew men away from his teachings and plunged the world into spiritual darkness. Christianity has not failed, but men have apostatized from its teachings. God has again spoken from the heavens and restored His gospel. A way is provided whereby man can gain an exaltation in the celestial kingdom of God, which is by rendering obedience to the laws which govern that kingdom.

Benediction by Elder William Day, of Cardiff.

The evening session: Prayer by Elder Richard C. Thomas.

President Day spoke on the restoration of the gospel, and the opening up of the dispensation of the fulness of times by the Prophet Joseph Smith. He explained the coming forth and the contents of the Book of Mormon, and showed the resemblance between the American Indian and Hebrew races, introducing Biblical proof of the truth of the Book of Mormon.

Elder Horlacher drew attention to the deplorable condition of Christendom to-day, and its lack of communication with the heavens. The world is nearing the conditions predicted in Scripture, that should precede the coming of the Son of Man; and as it was in Noah's day, a prophet must be raised up to warn the people of the wrath of God and make known unto them His desires respecting them.

Elder Wheeler was the last speaker. He explained why we are called Mormons, and showed the foolishness of the current stories regarding this people. "By their fruits ye shall know them." The speaker told of the circumstances under which the city of Nauvoo was built, and how the saints were driven from that beautiful city by mob violence. Braving the terrors of the desert, under the leadership of President Brigham Young, they crossed the tractless desert and settled in the uninviting Salt Lake valley. The constantly increasing population, and the statistics of superior health and education in Utah, were given as evidences of the good fruit that Mormonism bears.

Benediction by President George Albert Smith.

There were seventy-three present, over forty-five being non-members.

A priesthood meeting was held at the home of Brother William Day, on Saturday, March 13th, at which the various branches

were reported, and the lady missionaries expressed their feelings. President Smith and Elder Wheeler also gave valuable instructions.

WILLIAM H. HORLACHER, Clerk of Conference.

FROM THE MISSION FIELD.

Wedding.—An interesting wedding was held at the home of Brother and Sister Javors, January 19th, 1920, in honor of the marriage of Frederick G. Mustoe and Florence Jefferson. A large crowd assembled to wish the couple a long and happy life, and enjoyed the delicious wedding supper.

Concert.—On Saturday, February 28th, 1920, a most successful concert was held in Batley, Leeds conference, by the Sunday-school. They were favored with being entertained by the "Birstall Glee Party," composed of fifteen male voices. They rendered ten numbers in a most praiseworthy manner, and were greatly appreciated by all present. The Sunday-school children also gave several splendid numbers. The hall was filled to its capacity by saints and friends. The concert realized over £9. At the conclusion the conductor made a few remarks to the audience, expressing his pleasure in meeting with the Latter-day Saints, and hoped to meet with them again.

Reorganizations.—March 11th, 1920, at Deseret, South Tottenham, London, Presidents George Albert Smith and James G. McKay reorganized the Stratford branch as follows: Samuel Bantock, president; William J. Mayton, first counselor; Edward Downs, clerk; May Allen, organist. President Smith gave an excellent discourse on "divine authority."

March 9th, 1920, at Brixton, President James Gunn McKay reorganized the South London branch, with William E. Attwood as president, Samuel G. Frost and William J. Carey as counselors. Florence E. Vincent was set apart as secretary of the Mutual. Thomas George Long, who has been the president of this branch, sails with his family for Vancouver, Canada, on the 23rd of March. They will be greatly missed in the London conference, for their faithfulness and generous hospitality has endeared them to all who have known them.

Socials.—Saturday, February 14th, 1920, a farewell entertainment was given in honor of Brother Farrar, who has been president of the Leeds branch for some time. The saints presented him with a very beautiful present, in token of their high esteem and appreciation for his services. Brother Farrar is soon leaving for Canada, accompanied by his wife and son.

On Saturday, February 21st, 1920, the Sunday-school of the Sheffield branch held its annual tea and prize distribution social, under the direction of the Sunday-school superintendency. The saints and children were entertained to tea, and after a glorious repast, prizes were distributed by Elder Junius F. Wells, who commended the children for their good work. Games, songs, and several recitations were rendered by the Sunday-school children, saints and friends. Everyone present enjoyed a good time.

A farewell social was held in Sunderland, Wednesday, March 3rd, 1920, for Sister Bitton and family, who are leaving for the land of Zion. A very pleasant time was spent in playing games, etc., and listening to the program.

Tuesday, February 17th, 1920, the officers of the Mutual Improvement Association of Bradford gave a very successful entertainment. A program was rendered, and games indulged in. Light refreshments were served. The object of the entertainment was to have the members mingle in an enjoyable evening, and encourage others to come to the meetings. This entertainment was also given in honor of Sister Alice Brookes, who is leaving for Canada soon, and who has been a faithful member for several years.

Branch Conferences.—The Liverpool branch conference was held on Sunday, March 7th, 1920, President George S. A. Tofte presiding. There were in attendance: President William J. Starkey and Elder Ira William Mount, of the Liverpool conference, and Elders Thomas M. Wheeler and John E. Cottam of the Liverpool office. In the morning session, a program was rendered by the children, and addresses were given by Elders Mount, Alexander, Easter, President Starkey, and President Tofte. A short priesthood meeting was held, and the brethren exhorted to attend to their duties faithfully. In the afternoon the general authorities were sustained, and short addresses were given by Brothers Charles James, William Mercer, and President Tofte. A quartette was rendered by Sisters Ada Cross, Amy Butler, Jessie B. Mercer, and Annie R. Murchia, and a solo by Sister Ada Cross.

A successful branch conference was held at Gainsboro, on February 8th, 1920. Two sessions were held, at 2:30 and 6:30 p. m. There were in attendance: President Gardham Stainton and Sister Lily Stainton from York, Brother Robert E. Watson and Sister Lily Wiseman from Grimsby, and Sister E. M. Barraclough from Selby. The general and local authorities of the Church were unanimously sustained. The speakers throughout the day were President Stainton, Brothers Robert E. Watson, J. W. Manton, and Sister E. M. Barraclough. A good spirit prevailed during the day, and an enjoyable time was had by all.

Sunday, February 29th, 1920, the Hucknall branch conference was held. After the opening exercises, and sustaining the authorities, Elders William H. Mullinger, F. Newton, and Arthur B.

Sims spoke briefly. At the evening session Samuel Pears gave a splendid report of the branch, and felt that much good had been accomplished in the past year. Elder Alexander M. Graham spoke on obedience to God's laws, and President Virgil B. Stallings delivered an interesting discourse on the Jaredite nation. All present expressed themselves as having had a good conference.

A branch conference was held at West Hartlepool on Sunday, March 7th, 1920. Two meetings were held. The Sunday-school gave a short program, and the time was taken up by President David E. Randall, and lady missionaries Sisters Evelyne Hamilton, Alice Hannah, Winnie, Clara, and Lillian Allison. At the evening meeting President Randall spoke on the subject of authority. A duet was rendered by Sisters Evelyne Hamilton and Winnie Allison.

The conference of the Barnsley branch, Sheffield conference, was held on Sunday, March 7th, 1920. President Joseph Hamstead and Elder Samuel Beggs were in attendance. Three sessions were held, Priesthood, afternoon and evening meetings. At the Priesthood meeting the conditions of the branch were reported, and valuable counsel given. The afternoon session was given over to testimony-bearing, and the local authorities were sustained. At the evening session the local and traveling elders addressed the saints, the speakers being Branch President Robert H. Briggs, Elders James Potts and Samuel Beggs, and President Joseph Hamstead.

DIED.

STAWART.—Brother Thomas Stawart, president of the Gateshead branch, February 27th, 1920. He was born at Rennington, Northumberland, April 28th, 1861; baptized 19th August, 1912, by Elder Matthew E. Barnes. Brother Stawart was a faithful Latter-day Saint, and his death is a great loss to the branch, where he was loved by all.

HILL.—Sister Sarah Hill, of the Nuneaton branch, February 19th, 1920. Deceased was born April 9th, 1844, at Cranfield, Bradford; baptized May 13th, 1906, by Elder William Lindsay. She died as she had lived, a faithful Latter-day Saint.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.